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Hope of Christians an argument of comfort for their  
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*The Hope of Christians an Argument of  
Comfort for their Death.*

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A  
S E R M O N

Preach'd at the  
F U N E R A L

Of His G R A C E  
J O H N late Duke of *Rutland.*

W H O W A S  
Interr'd at *Bottesford* in *Leicestershire*,  
F E B R U A R Y 23. 17<sup>10</sup>/<sub>11</sub>.

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By H E N R Y F E L T O N, B. D.  
Of *Queen's-College* in *Oxford.*

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L O N D O N :

Printed for *Jonah Bowyer* at the *Rose* in *Ludgate-Street*  
And Sold by *John Ward* Bookseller in *Leicester*;  
and *William Ward* Bookseller in *Nottingham.* 1711.

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To His GRACE  
JOHN  
Duke of RUTLAND.

May it please Your Grace,

**T**O Accept this Discourse, which was first Preach'd, and is now Publish'd at Your Command. I have endeavour'd to answer the true End of my Office, and to maintain the Dignity of the Place in which I stood, by consulting the Benefit and Edification of those that heard me, and proposing an Example to the World, wortby the Imitation of All, who have any Regard for the Ancient Honour of the English Nobility.

What I have said of that Great and Good Man, is so little in Respect of what I might have said, that those who knew him, will think I have fallen very short in his Commendation; and yet I have said so much, that those who are Strangers to Worth and Virtue like his, will imagine I have rather drawn a

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## DEDICATION.

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*Fair Picture in Miniature, than given a Just Representation of the Person.*

*But, My Lord, I am secure of the General Consent, and every Body will subscribe to the Genuineness of the Original, when they see the Transcript so Fair and Legible in Tour Grace's Person; and the greatest Compliment I can make Tour Grace, is to say, You are like Your Father. But this is so very True, that Tour Grace may challenge it as a Debt, and not owe it to any Dedicatory Strain, and I need not enlarge on the Virtues of the Son, when they are so plain in the Character of the Father.*

*Tour Grace will permit me to take this Occasion of Expressing my Acknowledgments for all the Favours I have received from Tour Illustrious Family, for whose Prosperity and Honour I shall always pray.*

*And that Tour Grace, and that very Excellent Lady, Tour Virtuous Consort, may live long in Happiness and Honour; that You may see Tour Children's Children to many Generations; that You may, if it please God, exceed the Years of Tour most Noble Father, and live like Him, Honoured and Beloved; that God would give You the Blessings of this Life, and the Eternal Felicity of the next, is, My Lord, the Constant Prayer of,*

May it please Your Grace,

Your Grace's most Humble

and most Obedient Servant,

HENRY FELTON.



**1 Thess. IV. 13.**

*But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

**B**Ecause St. Paul treats of the Resurrection in this Place, some have thought the Occasion of the Words was from the Heresies of those, who deny'd the Resurrection, or of those who said it was already past; but this being the first Epistle he ever wrote, it is not certain that these Heresies had yet infested the Church of Christ, as we find they had, when he wrote his First Epistle to the *Corinthians*, and his Second to *Timothy*: And therefore without staying upon the Occasion, it is enough, that we consider them as an Argument to the *Thessalonians*, of strong Consolation in the Death of their Friends and Brethren, whether they were crown'd with Martyrdom for the Testimony of Jesus, or whether they Peaceably departed this Life in the true Faith and Fear of God.

Their Death he calls a *Sleep*, a Figure usual in the Scripture Language, which does not only convey so harsh a Word in a softer Sound, but does also very properly express the State and Condition of our Bodies in the Grave, which are reposed there for a Time till they shall be awaken'd for ever. And in Conformity to this Expression, the Church has always called the Repositories, and Burial Places of the Dead, Places of Rest and Sleep; *Dormitories* according to the

*Latin*

*Latin Word, and Κοιμηθῆα, Cameteries in the Greek,* where the Bodies of them that die, are deposited as a Sacred Trust, which the Grave must yield up, and restore again. In the Old Testament to represent Death by Sleep, is purely Figurative with Respect to the Separation of Soul and Body; but in the New 'tis almost Literal, 'tis the most proper Way of expressing the Death of Christians, with Regard to the Certainty of their Resurrection, when they shall awake and arise from the Grave.

1 Cor. 15. 18.

1 Thess. 4. 14, 16.

1 Cor. 15. 14,

15, &c.

Rom. 6. 5; 8.

8. 11, 17.

1 Thess. 5. 10.

2 Tim. 2. 11.

And so we are not only said to *sleep* when we die, but to *sleep in Jesus, to sleep in Christ*: From whence the Apostle infers in this, and in all other Places where he treats this Subject, that as Christ did, we shall also rise again from the Dead; *For if we believe that Jesus died, and rose again; even so them also, which sleep in Jesus, will God bring with him, Ver. 14.*

Upon this Foundation he builds his Argument of Comfort, and proposes the Doctrine of the Resurrection, as the best Remedy against Immoderate Grief upon the Death of our Nearest and Dearest Friends: He shows the Advantages that Christians have above all others in the Prospect of a Glorious Immortality; and plainly intimates, that we should not grieve, as others do, who have no Assurance of the Future State of those that are past the Present.

That I may therefore best answer the Mournful Solemnity of this Occasion, and administer Christian Consolation to those who are under the Pressures of Grief for so great a Loss; give me Leave to enlarge upon this Argument of the Apostle, to address myself to you in his Words, and to apply them with Comfort to our selves, while we are performing the last Offices to these Remains of a Great and Good Man.



*But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

These Words afford us great Variety of Meditation, and naturally lead me into several Arguments of great Importance concerning the Doctrine of the Resurrection; but the Limits of this Discourse are too narrow for so wide a Subject; and therefore waving all those Points, which at another time would deserve a longer Consideration, or only touching them as they fall unavoidably in my way, I shall confine my self to the Design of the Apostle in this Place; which is from a true State of the Doctrine of the Resurrection, to comfort us in the Loss of our Friends and Relations here, by the Assurance we have that They and We shall rise and meet in Eternal Happiness hereafter.

To bring this Subject therefore into as short a Compass as I can, we may observe these two Things:

1. That the Apostle speaks not here of the Resurrection in general, but only of the Resurrection of the Just; of those that *Sleep in Jesus*; as is plain from the following Verses, in which he sets forth the Manner of their Rising, and their Happiness for Ever.

2. And therefore we may observe, *Secondly*, That tho' all Men shall rise again at the last Day, yet this Argument of Comfort is applicable to those only, who shall rise to Life and Immortality; and not to others, who either not believing the Gospel, or not living as becomes the Gospel, or not dying in true Faith and Repentance, have no Hope in their Death. *But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

In discoursing therefore upon these Words I will shew,

1. That

I. That of all Men, Christians only, that of all Christians, those only who live as becomes the Gospel of Christ, and die in the True Faith and Fear of God, have Hope in their Death, or which is the same Thing, We can have Hope concerning those only, *who sleep in Jesus.*

II. That this Hope is an Argument of strong Consolation to alleviate our Grief, and restrain our Sorrow for the Death of those, who depart hence in the Lord.

III. I will conclude with an Application of these Words to our Comfort in the Death of this Great and Good Man, whose Remains lie now before us.

I. I am to show, That of all Men, Christians only, that of all Christians, those only who live as becomes the Gospel of Christ, and die in the True Faith and Fear of God, have Hope in their Death, or which is the same Thing, we can have Hope concerning those only, *who sleep in Jesus.*

The Apostle indeed speaks not of the Hope any Man entertains of his own Condition, but of the Hope we have of Others, for 'tis the Hope we have of our Brethren's Happiness, that is the proper Argument of Comfort for their Death; But because the Grounds of Hope must be Common to those who die, with them who remain alive, it is enough for us in the Prosecution of this Argument, that we consider the Foundation of our Hopes, and see who they are that can build upon it.

Now the Hope of Men concerning those that die, must be founded either upon the Knowledge they have of a Resurrection and a Future State, or upon the



the Expectations they have according to their Knowledge: So that if Men have no Knowledge of a Resurrection and a Future State, or if the Knowledge they have, sets any Boundaries to their Hopes, it is plain, they can either have no Hopes at all, or cannot carry them beyond the Limits which are assigned. There are Three Denominations of Men, who may be considered with Relation to this Subject, and they are the *Heathens*, the *Jews*, and the *Christians*. Of these I have asserted, that *Christians* only have Hope in their Death, and they no further, than as they live, or as they die, as becomes the Gospel of Christ; no further, than they can be said to *sleep in Jesus*.

This will be evident if we can prove these Three Things.

1. That the Heathen had not any Knowledge of a Resurrection and a Future State, clear enough to build any Hopes upon.

2. That the Knowledge the *Jews* had, tho very imperfect, was yet sufficient to give them Comfort in their Death, but that Now it ceases to be so.

3. That *Christians* have a perfect Knowledge of a Resurrection and a Future State, and that this Knowledge instructs them, that not all Christians, but those only can have Hope in their Death, who live as becomes the Gospel, and *sleep in Jesus*, when they die.

1. The *Heathen* had not any Knowledge of a Resurrection and a Future State, clear enough to build any Hopes upon.

Of the Resurrection they had no Knowledge, no Thought at all, and when the Apostles and First Fathers preached this Doctrine among them, they laugh'd at it, and derided it, as a Thing Absolutely Impossible: They were not acquainted with the Word, and knew not what it meant when they heard it; For

B. . . . . when



when St. Paul preached to the Learned at *Athens*, they mocked at his Doctrine, and he seemed to them to be a Setter forth of strange Gods, because he preached unto them *Jesus, and the Resurrection*, Acts 17. 18.

However, some dark Notions they had of the Immortality of the Soul, and of Rewards and Punishments in another World; but in these they expressed themselves so doubtful, that their Hopes must be very slender, when they were in so great an Uncertainty of the Truth of those Things they wished for. *Socrates*, the Best and Wisest Heathen, that stands recorded on the Monuments of Time, speaks like a Man diffident and unresolved at his Death. He can't assert the Happiness of good Men in a Future State, nor pronounce any Thing with Certainty of his own Existence. All the Wisdom of *Plato's* School

Plat: could determine nothing in this Point:  
Phæd: Their Notions ran upon groundless Suppositions, they could speak with no Assurance of the Happiness of another World, and when they ventur'd to suppose it, their Notions were Wavering and Unstable, Low and Mean, and for the most part rose no Higher, than Sensual Enjoyments: And from them many of the *Jews*, the *Pharisees* especially, had formed their Heaven; and from the *Jews* *Mahomet* furnish'd out his Paradise. Among the *Romans*, *Tully* discourses admirably of the Happiness and Immortality of the Soul, but always in a Cloud: He understood the Dignity and Desirableness of the Argument, but with all his Penetration he could not see thro' the Doubts, that Hover'd round him. Neither

Tusc. Quest. 1. He nor *Seneca*, who might have known  
Sen. Ep. 4. 102. the Christian Doctrine, could affirm  
any thing with certainty in these Points.

The Poets by Liberty of Imagination, have delivered the Heathen Notions with the greatest Air of Assurance; but what they say, is Poetry, and the Hopes they give, no more than Fiction. And

And therefore if any among us shall think, that the Heathen had any Ground of Hope, as in Contradiction to the Gospel, some are pleased to think, I must desire them to be so just, as to compare their Hopes with the Christians, and then to forsake the Christian Doctrine, and rely upon the Heathen, if they please. For since the Time of the Antient Heathen, since Christianity has been published to the World, there is not that Nation or that People known, who being ignorant of our Hope, have any hope of Future Happiness when they die.

Some among our selves indeed, some acquainted with the Principles of Christian Religion, have by flying off to a State of Nature, and arguing from the Attributes of God, as abstracted from Revelation, formed a Notion, that they may be happy in another Life, tho they never embraced the Gospel in this. But since there was no distinct Knowledge of a Resurrection and a Future State before the Gospel, and since all the Knowledge that can be form'd of them is from the Gospel, and those Scriptures, which have an immediate Reference to the Gospel, they must not pretend to carry their Knowledge further than that which is the Ground of it will suffer them to go: And therefore if from the Gospel it is plain, that the Hopes of Happiness are confined to any Conditions and Limitations, no Argument from the Attributes of God will give Room for any Latitude in the Case, and those argue as widely and uncertainly, who suppose any Future Happiness without the Gospel, as they did, who talked with the greatest uncertainty on this Subject. For let them confess the Truth, let them lay aside the Scriptures, and then try, if they can argue more conclusively on this Point, than the finest Wits of Antiquity had done: From the Scriptures indeed they learn a more perfect Knowledge of God, and may, if they please, learn the clear Doctrines of a Resurrection

and Future State; but these at the same time will teach them, that they must not *abstract General Notions of God's Attributes from his particular Revelations*; and tho' God has declared, He will *punish the Wicked*, and *accept the Righteous*, tho' it be most agreeable to our Natural Conceptions of his Justice, that he should do so, they ought to consider upon *what Terms* he has declared, that he will *Punish the One*, and *Reward the Other*; and then it will be evident, that if the Knowledge they have above the Heathen be owing to the *Scripture*, it cannot be carried in contradiction to the *Scripture*; and therefore if they argue beside the *Scripture*, they argue with as great uncertainty as the Best and Wisest Heathens, and are, *even as others which have no Hope*.

2. The Knowledge the *Jews* had, tho' very imperfect, was yet sufficient to give them Comfort in their Death. But now it ceases to be so.

The General Doctrine of Happiness or Misery in a Future State, was not reveal'd in such express Terms under the *Old Testament*, as under the *New*, and the Doctrine of the Resurrection, which is the Foundation of the other, is more obscure. The *Patriarchs* before the *Law* were assur'd of *Happiness* after Death;

Job 19. 25, 26, 27. and the celebrated Place of *Job* used in the Preliminary Sentences of our *Burial Service* is a plain Evidence that they had Assurance of the *Resurrection thro' their Redeemer*. And the Translations of *Enoch* and *Elias*; were a Manifestation to those before the *Flood*, and before the *Law*, and

to those under the *Law*, that our Bodies are capable of being glorify'd as well as our Souls.

Under the *Law* God was not wanting to give the *Jews* such a *Revelation of his Will*, which tho' *Dark* in Comparison of the *Gospel*, was yet *Bright* enough to lead them into the general Knowledge of a *Resurrection*



rection and Future State: The *Jews* indeed, as they were a People of Gross and Carnal Perceptions, did not apprehend so clearly as they might, the Certainty of Future Rewards and Punishments; For the *Sanctions of their Law*, pointing only to *Temporal Blessings and Curses*, they hardly look'd any further; and when they did, they imagined the Happiness of another Life resembled the Happiness of this, in outward Satisfactions and Enjoyments.

The *Prophets*, and many *Godly Men* among them had just Notions of these Things, and a fuller View of a Resurrection and Future State in an *Equal Distribution* of Rewards and Punishments, as is clear from the *Psalms*, several *Passages* of the *Prophets*, and especially the Book of *Daniel*; But the Gross of the People could not conceive these *Spiritual Truths*; and the *Doctrines* concerning them, tho' clearly deducible by an *Attentive Consideration*, were not so open to *Vulgar Apprehensions*, and so far their Knowledge was Imperfect.

But how imperfect soever this *Light* was, it was still sufficient for their *Comfort* and *Direction*: They were pressed to Obedience indeed by *Temporal Motives*; but the Obedience they were to pay would make them capable of *Spiritual Rewards* thro' the *Mercy* of God in *Christ*: They had Encouragement enough to hope them; and tho' the particular Order, and manner of their Happiness were not reveal'd, yet the General Expectation of *Eternal Life* was open to them in the Prospect of their *Messiah*; and the *Faithful* among them comforted themselves in that Hope with the Assurance of everlasting Happiness. I need not say, that this Knowledge increased as the *Times* of the *Messiah* drew on; 'Tis to our Purpose, that this Knowledge was at all Times sufficient. This is a short Abstract of this Matter,

Matter, without repeating the Scripture Proof, which I have only referr'd to, to save your Time.

There remains another Branch of this Proposition, and that is, that this Knowledge, however sufficient before our Saviour's coming, Now ceases to be so.

For in the *Old Testament* there is not a clearer Revelation of the *Resurrection*, and of *Future Rewards and Punishments*, than there is, that *These* are established in the *Messiah*; and those Places which are most express in these Doctrines, are more express concerning the *Messiah*, and the *Jews*, who truly hoped for Future Happiness, believed it under the *Power and Virtue of Christ their Saviour*; and therefore the *Present Jews* have no *Hope*, neither *Lot, nor Portion* in this Doctrine, because they reject those *Scriptures*, which refer to our *Saviour*; and had rather lose the Evidence of a *Resurrection*, than admit *our Jesus* to be the *Christ*; for howsoever they depart from the *Hope and Profession of their Forefathers*, they themselves cannot upon their own Principles have any *Hope* concerning their Brethren; when they die, but as they believe and expect *their Messiah, their Saviour and Redeemer*; without the *Virtue of this Promise* the most Pregnant Passages relating to a *Resurrection* and *Future State* have no *Force or Power*; and therefore the Question is, whether the *Messiah* be come or no? I am not to enter into the Affirmative Proof, but we may safely conclude, that if the *Messiah* be already come, and the *Jews* will not receive him, that then the *Hope of their Fathers* forsakes them; and tho' the Knowledge of the *Jews* before the coming of the *Messiah* was sufficient for their Comfort in Death, yet now it ceases to be so.

See the Places cited in the foregoing Page.

See Acts 26. 6, 7.

Having thus very briefly run over an Argument, that requires a much larger Consideration, and shew'd, that neither *Jews* nor *Heathens*, nor *Any*, that argue

without



without or against the Gospel, can have any sure Grounds of Hope and Comfort in their Death, I come now to the last part of this Argument, which is,

3. That Christians have a perfect Knowledge of a Resurrection and a Future State; and that this Knowledge instructs them, that not all Christians, but those only can have Hope in their Death, who live as becomes the Gospel, and *sleep in Jesus*, when they die.

The Knowledge of the Resurrection and a Future State was never Doctrinally laid down, till our Saviour, who hath abolished Death, and brought Life and Immortality to Light thro' the Gospel, first publish'd it to the World: It was intimated before, and cast in Types and Shadows, but never asserted in Terms; never open'd and prov'd till our Saviour's Coming: He cleared up all the Clouds that hung about it; and gave such Light to the darker Intimations of the Old Testament, that they now shine forth in Perfect Day. \* He hath declar'd himself the Resurrection and the Life, † by his own Rising again he hath confirm'd his Doctrine: ∴ He hath clearly reveal'd the Future Judgment, and laid the most solid Foundation for our Hope in the Assurance of Eternal Happiness. The various Passages of the Scriptures for the Proof are too many, and too long to be produc'd; \* where we are taught, that being liable to the Divine Justice for our Sins, God hath sent his Son to redeem us; that thro' his Blood and Satisfaction we are reconcil'd, and render'd † capable of Eternal Happiness, ∴ that there shall be a Resurrection of the Just and Unjust, \* that we must all appear before the Judgment-Seat of Christ, that every one may receive Rewards and Punishments according to that he hath done, whether it be good or

2 Tim. 1. 10.

\* John 11. 25.

† See Mat. 28.

Mark 6.

Luke 24.

John 20.

∴ Mat. 25. 31.

&c.

John 5. 21, 22,

27, 28, 29.

\* Rom 3. 25.

Eph. 1. 7.

2. 11, 12, 13,

14, &c.

2 Cor. 4. 19.

20, 21. Col.

1. 19, 20, 21.

Heb. 9. 12.

† John 3. 15,

16, 17. 17. 2.

14. 2, 3. 1 Joh.

2. 25.

∴ Acts 24. 15.

\* 2 Cor. 5. 10.

bad

*bad.* And the *Apostles*, as they constantly preach the Resurrection, have also confirm'd the Doctrine against the *vain Disputers of this World*, and argued in the most convincing Manner from the Resurrection of Christ, to our Resurrection and Happiness at the last Day. Thus Christians have Hope in their Death, and are assur'd by the Express Promise and Revelation of God himself, of Eternal Happiness and Salvation, while the Hope of the *Jews* must fall, as long as they reject the Gospel, and the Hopes of the *Heathen* are none at all.

But as Christians have a Perfect Knowledge of the Resurrection and a Future State, so this Knowledge instructs them, that *not all Christians*, but *those only* can have Hope in their Death, who live as becomes the Gospel, and sleep in Jesus when they die.

The Gospel is not an Institution of Speculative Opinions only, nor is Salvation promis'd us merely for believing such a Set of Notions, as *Prophane Men* most unreasonably insinuate in their Scoffs at *Creeds* and *Mysteries*; but the Gospel is an Institution of Holiness also, and from our very Faith we are taught to deny *Ungodliness* and *Worldly Lusts*, and to live righteously, soberly, and godly in this present World, Tit. 2. 12. Every Article of our Faith is an Enforcement of our Practice; and we are not so strongly mov'd to Purity of Manners and Conformity to the Will of God, because we are his *Creatures*, as because we are *Christians*, because we are redeem'd by the Blood of his dear Son, and call'd by him to Happiness and Salvation. Without Holiness no Man shall see God, and the Faith of Christians without Works is dead. Under the Gospel we are taught, that the Unrighteous shall not inherit the Kingdom of God. Be not deceived, says St. Paul, Neither Fornicators, nor Idolaters, nor Adulterers, nor Abusers of themselves with Mankind,



Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God, 1 Cor. 6. 9, 10. The same Lesson he teaches everywhere in his Epistles; and if Men would confess the Truth, 'tis not the *Mysteriousness* of our Faith, but the *Purity*, the *Strictness*, and *Severity* of our *Morals*, which makes them *disgusted* at the Gospel, and seek for Hope, where it is not to be found. But this is our Doctrine according to the Truth: We require Men to believe, but we require also that their *Conversation* be as becomes the Gospel. In Sin we teach that there's no Pardon without sincere Repentance; and after a Life of Wickedness, that not Sorrow alone, not verbal Repentance only, not the faint Efforts of a Death-bed, but a Change of Life, a *Renewing of the Mind*, a Disposition and *Frame* of Spirit at perfect Enmity with Sin, and in Love with God and our Duty, will prevail for Forgiveness, and thro' Christ be effectual to Salvation. We must be planted together with Christ in the Likeness of his Death, or we cannot be planted with him in the Likeness of his Resurrection: Rom. 6. 5. We must believe his Revelation as the Foundation of our Hope; we must obey his Laws, that our Hope may be fulfill'd: And therefore as we have no Hope without our Saviour while we live, we can have no Hope, unless we sleep in Jesus, when we die.

Having thus shew'd in the First Place, That of all Men Christians only, that of all Christians, those only who live as becomes the Gospel of Christ, and dye in the True Faith and Fear of God, have Hope in their Death, or, which is the same Thing, we can have Hope concerning those only who sleep in Jesus, I come now in the Second Place to shew,

II. That this Hope is an Argument of strong Consolation to alleviate our Grief, and restrain our Sorrows for the Death of those that depart hence in the Lord.

C

And

And in this I shall be very Brief: For when we have fix'd the Hope, the Comfort follows, and there's no Need of a Formal Argument for the Proof.

We are taught not to be sorry as Men without Hope: Not that it is the Design of the Apostle to extinguish the Passion, but only to restrain the Excess: Our Grief rises from Tenderness and from Love; and 'tis hard to repress the First Issues of our Sorrow. Those who were *Pleasant and Lovely in their Lives*, command our Tears when they dye: We greive for our own Loss, but we are comforted in their Happiness. And because our Affections sometimes overflow their Bounds in Lamentation, because *Love is stronger than Death*; and carries its Desires beyond the Grave, the Apostle shows us, that our Holy Religion applies a Remedy to our Sorrows, and gives us Cause of Rejoicing even in the Occasion of our Grief.

For to apply this Hope to our Comfort, we may briefly consider these Three Things.

1. That we are not left to the *wretched* Argument of *Inexorable Fate*, nor the more *wretched* Hope of an *Atheistical Annihilation*, the *vain Refuge* of those *Miserable Souls*, who live in *Fear of Hell*, and in *Despair of Heaven*; nor are we forc'd to comfort our selves, as the Heathen did, that those who are gone are past Recalling: But we are assur'd that those who are dead for a Time shall be Alive for Ever; that they who leave us here, shall meet us again hereafter, and never shall be separated more.

2. We may draw Comfort from this Hope of Christians, if we consider that this Hope frees us from all Doubts and Uncertainty concerning those *which sleep in Jesus*. Those who had no Hope could receive no comfort: If they had a Mind to believe what their Wishes flatter'd them might be true, they could not bring themselves to an Assurance: A Hope, a Wish rather, we may say, they had, for it was a  
Hope



Hope without Foundation, which pleas'd them a little at the first Appearance, but wore away with Reflection, and failed them when they leaned upon it. But our Hope is *certain*: An *Anchor* sure and *stedfast* for our Souls to rest on: It is cast upon God, and cannot move: It is built upon a Foundation, which cannot fail.

3. To the Assurance and Certainty we may add, *Thirdly*, for our Comfort, the Matter and Object of our Hope, which is a Glorious Resurrection, and Everlasting Happiness: And then, — Shall we condole where we should rejoice? Shall we grieve that our Friends are delivered out of the Miseries and Bondage of this sinful World, into the Glorious Liberty of the Sons of God? Shall we mourn for the Prosperity of those we Rom. 8. 21. love, and be filled with Sorrow, when we remember they are Blest? If Grief oppresses us, we ought to turn our Eyes to this Glorious Prospect, and in the Happiness of our Friends to meditate upon our own, and comfort our selves with the certain Expectation of our Blessed Change, when we shall *depart in Christ*; when we shall rise again, and *be for ever with the Lord*: Wherefore, as the Apostle concludes, *Comfort* 1 Thess. 4. 17, 18. 5v *one another with these Words.*

And this brings me in the last Place,

III. To apply these Words to our Comfort in the Death of this Great and Good Man, whose Remains lie now before us.

For if Innocency of Life, if Probity of Manners, if an unspotted Conversation, and a constant Course of virtuous Actions, if Piety towards God, and Love to Men, can give us any Hope that he is Blessed, we may comfort our selves in this strong Assurance, that he *sleeps in Jesus*; that his Soul is received into the Paradise of the Blest, and there waits in a Joyful Expectation



pectation of its *Perfect Consummation and Bliss*, of its Reunion to his Body, which tho' now mouldring into Dust, shall be glorify'd in the Resurrection.

And now while we pay this just Debt to his Memory, while we gather Comfort from his Life, we may be instructed by his Example, of Excellent Use in this degenerate Age, to enforce the Practice of neglected Virtue, and restore Nobility to its Ancient Lustre. I speak in an Audience that knew him well: I may fall short of his due Praises; but I have this Confidence, I am sure, in the Judgment of you all, that I can't exceed in his Commendation. Virtues, like his, should not be concealed; and tho' he made no Ostentation of them, while he lived, yet they ought to *speak*, when *he is dead*, and not be buried in his Grave.

He was of High Descent, of Ancient Nobility in a long Course of great Alliances with the best Families in the Kingdom, and from the first Earl of *Rutland*, related to the *Royal Blood* in the Person of a Daughter of the *House of York*, Sister to King *Edward the Fourth*.

And as far as the Memory of his Ancestors is yet preserved, he was not only descended from *Great*, but *Good* Progenitors: A rare Felicity remarkable in his Line, which from Father to Son has yielded a Succession of Virtuous Men, and entailed a Blessing on the Family, which is still transmitted to Posterity; for the Virtues of the Father are still living in the Son, and will survive in the Children of his Son. Of so great Force is the Example of Virtue in the Parents, through the Grace of God, to form the Manners, and fix the Virtue of their Children.

He was himself a Person of Eminent and Unblemish'd Virtue, of a Kind and Noble Nature, Benevolent to all, and Magnificent, as became him, but without Vanity and Ostentation.

He

He felt the Infirmities of Age, but without the Moroseness that attends them; His Good Nature preserv'd him from it. He was Easy himself, and lov'd to have others so; and his greatest Pleasure was to see all pleas'd about him.

He was a Wise and Understanding Man; He did nothing in Haste or Hurry; He consider'd well before he resolv'd, and so justly, that he seldom chang'd his Resolution; He was Constant and Steady in his Temper, which made him a Valuable and Faithful Friend; He had a Great Sense of the Religion of his Word and Honour, which made him not forward to Promise, but certain to Perform.

In his Publick Station he appeared but seldom, and lived for many Years in a Noble Retirement; His Love of Quietness first drew him from the Crowd and Bustle of the World; Afterwards his Years fitted him for Ease and Rest, and made that Necessary at Last, which was his Choice at First: But his Private Life was a Blessing to the Publick, and his Castle like some happy Star, diffus'd its kind Influences on all the Country round him.

To our Gracious Queen he was a most Loyal Subject; He honour'd Her while he liv'd, and pray'd for Her with his dying Breath: He was a True Lover of his Country, of our Church and Constitution, and as far as ever I had the Honour to hear him express himself on those Points, the Prerogative of the Crown, and Liberty of the Subject were dear to him: He esteem'd the Crown the Honour and Safeguard of the Nobility, and the Liberties of his Country the Glory of our Land: And therefore he join'd heartily in the Revolution, he honour'd the late King as our Deliverer, and thought it the happiest Circumstance of that great Event, that in the Persons of the late Queen and Him the Monarchy was preserv'd, while our Liberties were secur'd, and that the Blessings of this Reign,

that



that the Queen sits Peaceably on the Throne of Her Ancestors, are owing to the Establishment of the Former.

He lived and died in Communion with the Church of England; and as he was a Noble Patron to the Clergy, in the Free and Honourable Donation of his Preferments, so he always treated them with a Regard, that looked more like a Condescension in him, than a Debt to them, especially if we consider the Usage and Humour of the Present Age.

To all Men he was Courteous and Affable, and as he was never wanting in the greatest Civilities to the Gentry round him, they ever paid him the greatest Honour and Respect. He had the true Secret to preserve a Due Regard to himself, while by the Gravity, the Kindness, and Easiness of his Deportment, he was belov'd and reverenc'd by all that approached him.

To his Children and his Children's Children, he was a Kind and Indulgent Father: He studied not only their Happiness and Welfare, but their Ease and Contentment. And his Son, who now succeeds him, may truly say, He has lost a Father: A Father who delighted in nothing more, than his Satisfaction; and if Parents would learn from this Example to treat their Children with more Affection, no Heirs could be tempted to *look with impious Eyes into their Father's Years.*

To his Servants he was a Just and Righteous, a Good and Noble Lord: He understood Fidelity and Diligence, and would reward them: He lov'd his Servants, and lov'd them the more, the Older they grew in his Service: He was never Loud and Boisterous: His Language was never Undecent: He understood himself too well to demean himself so before them: He was Patient of their Neglects, and easily pleas'd with their Performance; And I may add, that those who were long with him, and in nearer Attendance on him, he treated with the *Humanity* of a Friend, not with the *Imperiousness* of a Master.

His

His Justice to all Men, with whom he was concerned, can't be too much imitated, and commended : *The Hire of the Labourers, was never in his Hand*, and the Course of his Payments was Just, and Punctual in *Weight and Time*.

He had a Large and Noble Revenue, and he managed it as Nobly. Hospitality and Charity call'd for large Supplies, and they were never wanting ; Both were Constant and Uninterrupted. His Table was always furnished like the Table of a True *English* Nobleman, and carried more Resemblance of *Antient Hospitality*, than *Modern Decorations* : For he loved the *Old English Ways and Customs*, and all was Hearty and Substantial at his Board.

And as Plenty lived within, his Charity flowed in large Streams without, and refresh'd not only the Poor at his Gates, but the Poor about him to a wide Circumference. The Springs that fed these Streams were constant, and never fail'd. They always ran in a full Current, never grew shallow in any Part, but oftentimes overflowed in many.

He enlarged this *Hospital* first founded by his *Ancestors*, and endow'd it for the Maintenance of *more poor Brethren*. And having been so Conspicuous in his Charity while he lived, and leaving such a Son behind him, there was the less Occasion for Charities when he died, though these are not wanting to make the End of his Life agreeable to the whole Course of it before.

And tho' his Expences in the Support of his State and Dignity, but more especially in his Charity and Hospitality were very great, yet God so blest him, that his Means increas'd, as his Family was enlarged ; and many fair Additions were made to the Original Estate, which was much burthen'd, when he first enter'd on it : But then we may consider, that as God blest him, he was also Careful and Frugal, Nobly  
and



and Splendidly Frugal indeed in his Management. He had no *Vices*, and no *Follies* to maintain; and his Example may teach our Nobility, as many as want to learn this Lesson, How *very Nobly* they may live, how much in being *Just* and *Charitable* they may excel, and at the same time improve their Fortunes, instead of debasing their Honour, and ruining their Estates.

God was Merciful to him, and blest him in all his Ways: He was the only Son of his Family for a long Time; but he lived to see from his last Happy Marriage a Numerous and Hopeful Offspring: His Children that survive, he married into Great and Noble Families, His Son to a most Excellent Lady, whom he highly respected, His Daughters to two Noble Lords of great Honour and Virtue. One is not. The Other, and his *Virtuous Consort*, live perfect Patterns of *True Piety*, and *Conjugal Affection*. And from these Marriages he saw a most promising Issue, and at his Death, as in his Life, he praised and glorify'd God for these, and all other his Mercies to him.

His last Sickness he took Patiently, and resigned himself to God: He blessed his Children, and departed this Life in Peace: He died *Full of Years*, and *Honour*, and of good Works, and doubtless his Works follow him, and he sleeps in Jesus.

For a Conclusion therefore, let us imitate in our proper Spheres the Example of his Virtue, and comfort our selves in his Death with the sure and certain Hope of his Happiness: If we lov'd him Living, let us so behave our selves, that we may be blest with him when we Die. And God Almighty grant, that at the End of our Lives, we may attain the End of our Hopes, even the Salvation of our Souls thro' Jesus Christ our Lord, To whom with the Father and the Holy Spirit, be all Glory for Ever, and Ever. Amen.





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